



# The South India CHURCHMAN

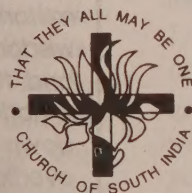
The Magazine of the Church of South India

AUGUST-SEPTEMBER 1996

PROCESSED

MAR 9 1997

GTU LIBRARY



# 50

GOLDEN JUBILEE

# YEARS

1947 - 1997



# C O N T E N T S

Letter from the Incharge Editor	1
Letter from the Moderator	2
The Ideal Church	4
Consultation on Theological issues for the Indian ....	6
Sharing and Growing ....	9
The Dalit Question	11
HMI Consultation on Reconciliation	13
Preaching from the Lectionary	15
Into a New Millennium	20
Book Review	22
News	23

*Opinions expressed by contributors do not commit the C.S.I.*

THE SOUTH INDIA

## CHURCHMAN

*The Magazine of the Church of South India*

**AUGUST-SEPTEMBER 1996**

*Incharge Editor, SICM*

**REV. DR. P. SURYA PRAKASH**

United Theological College

63, Miller's Road, P.O. Box 4613

Bangalore-560 046, India.

Phone (Res.): 080-3435621.

*Hon. Business Manager*

**PROF. GEORGE KOSHY, General Secretary**

Synod C.S.I. Centre

5, Whites Road

Royapettah, Madras-600 014

Phone : 8521566

All remittance and communication regarding subscriptions and advertisements to be sent to the Hon. Business Manager.

*Hon. Agent in U.K.*

**REV. R.J. SLEIGH,**

162, Sweetbrier Lane,

Heavitree, Exeter, Devon Ext1 3DG. U.K.

Tel No. (01392) 57692

### RATES OF SUBSCRIPTION PER ANNUM

Subscription in India	..	Rs. 35.00
Single Copy	..	Rs. 4.00

### SUBSCRIPTION OVERSEAS

	Sea Mail	Air Mail
U.S.A.	.. \$ 10.00	\$ 15.00
U.K.	.. £ 5.00	£ 10.00
Australia	.. \$ 10.00	\$ 20.00
New Zealand	.. \$ 10.00	\$ 20.00

### Prayer for our Country

O God, keep our whole country under your protection. Wipe out sin from this land; lift it up from the depth of corruption, O Lord our shining light. Save us from deep resignation and misfortune. Lord of all nations, bless us with your wisdom, so that the poor may not be oppressed and the rich may not be oppressors. Make this a nation under God, a nation where justice flows down like waters and righteousness like an everflowing stream. Amen.

### ADVERTISEMENT TARIFF

Last Page (4th page of the cover)	Rs. 12,000	p.m.
Full Page	Rs. 750	per insertion
Half Page	Rs. 400	"
Quarter Page	Rs. 200	"
Minimum	Rs. 150	"

*Hony. Business Manager*



## Letter from the Incharge Editor . . .

Dear Readers,  
Greetings!

The Church of South India has reached a significant landmark. We are now in the Golden Jubilee Year—September 27, 1996 to September 27, 1997. We are at a historic moment both in the life of the church and in the life of the nation, as India also entered into its golden jubilee of independence. The church and the nation have within their reach an opportunity to rejuvenate themselves. We will be commemorating the historic events of the Indian independence and also the formation of the united Church fifty years ago. As a church we are going to celebrate our unity in Christ and give thanks to God for this great Church of South India. The words of a statesman are appropriate here to recall: "The touchstone of the vibrancy and vitality of an organisation is neither its membership nor its strength in representative institutions, but its capacity to seize the initiative at a historic moment to reinvent itself with a view to enhancing the relevance and acceptability of its objectives and work culture. The emphasis the world over today is on 'the learning organisation'—signifying its capacity to learn from its mistakes, its ability to make mid-course corrections, its creative urge to suit its vision and mission to the needs of the times and its uncompromising determination to adhere to a set of core values and ideals."

As the whole Church of South India and her partners in mission in India and abroad prepare to celebrate, the planning committee of

the celebrations has given a call to all members of the church—*Come, let us celebrate our unity. The words of Nehemiah come to my mind: Come, let us build. Nehemiah 2.17.*

Nehemiah's call is an open invitation extended to all people—the Jews, the priests, the nobles, the officials and all that were and could to the work (2.16). There is no exclusion of anybody. It is a great inclusive invitation. This inclusive invitation recognises and acknowledges the potentials and gifts of all. Everybody is important. Each can contribute his/her might. Jesus called his disciples with an open invitation—*come and follow me*. Jesus gives an open invitation to all people—*come unto me all who labour and heavy laden and I will give you rest*. All open invitations are for friendship, fellowship and for common good of the people.

Nehemiah's call is an act of integration. He begins saying, *come, let us build*. He does not begin all by himself. He could have started the work on his own or with the help of the soldiers who came with him. He calls for integration of the people. Nehemiah's call is relevant even today. When he says 'come, let us build' he calls for collective leadership. It is a working together. The true nature of the NT church is *koinonia* (being together in love and fellowship). Church is not individual oriented but community oriented. Not I but we. Not for me but for us. The concept of the Vision for Equipping Local Congregations for Mission (VELCOM) programme is to build fellowships and communities. Nehemiah could have easily taken



the help of the Babylonians. But he insists that the Jews themselves need to undertake the building work. It is easy to ask others to do work for us but it is difficult to ask ourselves. Let us build the walls not only of our houses, but also walls of Jerusalem, the city of God.

Nehemiah's call is to build. The verb 'to build' is a very prominent word in the story of Nehemiah. It is used 18 times. It is easy to pull down than to build. Not only it is easy to pull down than to build up, some times people also are ready to pull down and hesitant to build. People are hesitant to build because it is hard work. It is labour. One needs to shed one's sweat. To erect a structure is difficult. Long hours of planning, digging in the Sun and rain, gathering materials of construction, putting things together and so on, require so much patience and hard work. Therefore some would like to buy ready-made houses than construct one. There are genuine difficulties in construction. Nehemiah faces lot of difficulties. The priests are against. The high priest is against. The nobles are against. Even the governor is against. But Nehemiah does not give up. He is so committed to remove the shame of the broken walls of Jerusalem. When people ask—why the walls should be built, Nehemiah answers 'To overcome the present shame. We may no longer suffer disgrace.' There is no selfish motive. Nehemiah insists and undertakes the work because he knows it must be done. It must be done to establish Jerusalem for future generations. It is not enough that we live and enjoy the resources of nature in our time and generation. But we need to preserve creation for generations to come. We need to keep our Jerusalem secure for the next

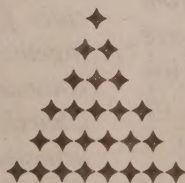
generations to come. There is talk of air pollution, water pollution, O zone layer widening etc. All is true. The future generations are threatened. But all is not over. Humanity needs to wake up to its challenges of survival. Building walls of Jerusalem means providing security to its citizens. No walls, there is no security. Whenever the walls of Jerusalem were pulled down, the first thing people did was to build again. People need to live in peace and not under threat and insecurity. Above all building the walls of Jerusalem means providing identity and witness. As long as they are together as a community, they are identified and thus bear witness to their God and his covenant. It is important that the people of God are always together. People realise Nehemiah's purpose and with one voice respond: **Let us rise up and build** (2.18). On the whole people always respond to good cause. Take the initiative and people will respond. There is God to help. Nehemiah affirms the hand of God is upon me. (2.18). God will strengthen every hand that is prepared to do good work.

Come, let us build. Let us build the church of God. Let us build a community of fellowship and friendship. Let us build a community of witnessing to the good news in Jesus Christ. Come, let us build a society of peace and happiness. Let this be our goal as members of the church and citizens of our country, when we prepare to celebrate our jubilees.

Let us pray with the Psalmist: Revive us again, that we may rejoice in you. Psalm 85.6.

With prayers, yours in God's service,

—Rev. Dr. P. Surya Prakash





## Letter from the Moderator

Dear Brothers and Sisters in Christ,

Greetings. I take this opportunity to greet you all in the name of our Lord Jesus Christ. We have entered into the Golden Jubilee year of our church. As you may recall that the Church of South India was formed on 27th of September 1947 under the guidance of the Holy Spirit as a mark of unity when different church traditions became one united church. We have become one church and for the last fifty years we have shared our faith and have grown in our unity. The Church of South India has been seen as a pioneering church in the church union negotiations all over the world. It is a matter of thanksgiving to God for the life and witness of our church not only in our country but also in the world. Not that we had no problems but that God has been guiding this church for his glory and for the good of the people.

The Executive Committee of the Synod has appointed a Jubilee Planning Committee

which has been meeting periodically for making arrangements for the celebrations. A combined meeting of the Jubilee Planning Committee with Bishops and Office-Bearers of the Synod and the Dioceses and Heads of the Synod Councils/Departments was held on September 10, 1996 at the CSI Centre and made important decisions with regard to our Jubilee celebrations, the details of which will be made known to you shortly. I would urge for effective coordination and networking among all the Dioceses so that there would be concerted action towards implementing the decisions. The Jubilee celebrations will be a momentous occasion in the life of the church and a time of great fellowship. I would like to request every member of the church to join in the act of thanksgiving and celebrate this great occasion for the glory of God.

Your's in God's Service,

**MOST REV. DR. VASANT P. DANDIN**  
Moderator and Bishop

☆☆☆☆☆☆☆☆



# The Ideal Church

PROF A.F. THYAGARAJU, *Madras*

When our Lord took his disciples to the regions of Caesarean Philippi, and put to them the vital question. "Whom do you say that I am", Peter said "you are the Christ, the son of the Living God". When Jesus heard this he exclaimed in an upsurge of Joy: You are Peter; on this Rock I will build my Church; and the Gates of Hell shall not prevail against it". This great statement has become a stumbling block and a rock of offence. Scholars, theologians and churchmen have explained it in different ways, and bitter cleavages have arisen among those who call themselves servants of Jesus Christ.

In any discussion on the Ideal Church, this powerful statement must be kept in mind. But one thing that confronts us even at the outset, and it is this: "Did our Lord actually use the word 'Church'?" The remarkable fact is that this word is found in the gospels only in two places—Matthew 16:18 and Matthew 18:17. Scholars have long doubted the authenticity of these two texts. They cannot however be called interpolations, because they are found in all the MSS of Matthew's gospel.

In Kittels great Dictionary (Theologisches Wörterbuch Zum Neuen Testament) K.L. Schmidt discusses the matter at great length, but comes to no definite conclusion. Another question arises. If our Lord Spoke Aramaic, what is the Aramaic word he used for "Church"? Here again there can be no satisfactory answer.

I myself once thought that our Lord could not have used the word "Church", as it was not a part of his vocabulary. As I reflected on this problem it occurred to me one day that I might profitably utilise my training in linguistics, and apply the linguistic test to these words. When I did so, I was surprised to see how closely they fitted into our Lord's "idiolect" or personal vocabulary. First, the play on the man's name is typical of our Lord's style. Playing on the names Peter—Petra, Cephas—Rock, Jesus says "You are a rock. On this rock I will build my church". The imagery of building on a rock is not new to Jesus. He has already used it at the end of the sermon on the Mount. The Greek *Pulai hadou* (gates of Hell) probably translates in Aramaic idiom, which means "the power of the Evil One". Satan is the "last enemy" to be conquered.

Now we may proceed to ask ourselves "What is the ideal Church?" May I mention some characteristics of this church, and as an ideal for which saints and prophets have striven.

First of all it is *free from groups*, parties or factions. Church factions are generally the result of personal jealousies and ambitions. I sometimes wonder if this applies also to the Corinthian church, and whether the leaders used the names of Apollos, Paul and Peter as a blind. Human nature being what it is, people will have their own opinions, prejudices and idiosyncracies. But in a good church should this become the basis or excuse for the formation of warring groups.

It is a *studying* church. The apostles gave themselves up to study (Acts 6:4). There are very few churches today where study is encouraged. Most churches do not have a library or a reading-room as an annexe. The result is that we are sorely handicapped in a dialogue with people of other faiths. The more we study the better equipped we are for our warfare against ignorance and bigotry.

It is a *balanced* church. It does not go to the extreme of proclaiming only a social gospel or only a redemptive gospel, but holds the balance evenly between the two ends. The gospels of Jesus Christ bring redemption to the whole person—the body, mind and spirit, and to the environment. But we must beware of stressing one goal at the expense of the other.

It is an *outgoing* church. Its activities are not confined to the four walls of its building. It makes such an impact on its surroundings that if the church should close down, its absence will be felt by everybody, Christian and other alike.

It is a *loving* church. While being true to its doctrinal base, whatever that may be, it does not abuse, ridicule or condemn those who belong to other denominations. Where there is no Christian love, the institution cannot be called Christian.

It is not *money-mad*. It is scrupulously honest and careful about church moneys, but does not make constant appeals for funds. It believes that God will supply all needs according to God's riches in Christ Jesus.



It is a *sacrificing* church. Its leaders must bear in their bodies the marks of the Lord Jesus. Those who celebrate and participate in the Lord's Supper should show their lives something of the Master's self-giving. Only this will attract those who do not know Christ. In the ancient Greek hymn, with which some of us are familiar, the young man asks the aged saint

HATH HE MARKS TO LEAD ME TO HIM  
IF HE BE MY GUIDE?

and the old man answers:—

IN HIS FEET AND HANDS ARE WOUND—  
PRINTS AND HIS SIDE.

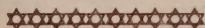
A story is told, how true I cannot say, that when an Anglican bishop was chosen for the Calcutta diocese, a Hindu leader sent some of his men to spy on him and see how he lived. They reported to their master that the bishop occupied a palatial building, and lived like a Navab or a Maharajah.

The leader smiled and said "Then there is no danger

of the bishop converting any one to his faith". For India will follow a saint in rags, and not one in silks. I am not suggesting that we should lower our style of living, and bring ourselves down to the level of the poor who are always with us. But every Christian should reveal a certain amount of self-denial if his/her loyalty to his Lord is genuine.

Most important of all, the ideal church will give the *primacy to Christ*. Its structure, its programme, its outlook will reflect the life of one who came to give his life a ransom for many. Its loyalty to the Word who became flesh explains the place it gives to the written word, the Bible, in its daily life.

Such are some of the marks of an ideal church. But does it exist anywhere? It may not, but this does not prevent us from praying or working for it, until that day comes when the churches of this world shall become the churches of our Lord and of his Christ, and he shall reign for ever and ever.



## ADMISSION TO M.Th. COURSE

THE FEDERATED FACULTY FOR RESEARCH IN RELIGION AND CULTURE IN KERALA  
(FFRRC KERALA)

(Affiliated to the Senate of Serampore College)

invites applications from eligible candidates for admission to *Master of Theology* course in the following fields:

Old Testament, New Testament, Christian Theology, History of Christianity  
Religions (Subject to approval)

Application forms and prospectus can be obtained on payment of Rs. 50 by Demand Draft/Postal Order from:

*The Registrar*  
**FFRRC**  
*Orthodox Seminary*  
*P.B. No. 98*  
*Kottayam-686 001, Kerala*

The last date for receiving application will be December 10, 1996.

Note : Few scholarships are available for *Women* candidates

**DR. K.J. GABRIEL**  
*Registrar*



# *Consultation on Theological issues for the Indian Church Today and Tomorrow\**

**HELD AT VISHRANTI NILAYAM, BANGALORE DURING 22-24 AUGUST 1996**

## **Message to Our Churches and Christian Communities**

We, the 68 participants of this consultation, representing the churches, theological colleges and various organisations in India, have spent three days reflecting together on the state of our churches and their responses to some of the crucial issues of our time with the overall purpose of envisaging a theology of life based on the affirmation 'God's Option for the Poor.' The increasing fragmentation and polarisation of people and the society, the unabated marginalisation of the poor, the abuse of power and the repression of dissent, and the predicament of those young people who are caught between the demands of a consumerist world on one hand and the hard realities of their poverty on the other, were some of the issues that caught our special attention.

## **Threats to life**

As we met to discuss the theological issues for the Indian Church today and tomorrow, we have become conscious of the new threats to life at the threshold of a new millennium and the context of the ongoing struggles of:

- ✱ the rural and urban poor for food, shelter, clothing and employment,
- ✱ the dalits for human dignity and justice,
- ✱ women for life and equality,

- ✱ the tribals who are struggling for self-identity and against the destruction of their very livelihood and habitats,
- ✱ the numerous threats to all forms of life and to the survival of the earth,
- ✱ those children who are struggling to survive by giving up their childhood,
- ✱ the aged, the differently-abled, and the destitutes who are made to look at themselves as a burden,
- ✱ the young for whom future has become a nightmare and
- ✱ those who have become victims of drug abuse and AIDS.

Denial of opportunities, struggle for day to day survival, violence of different sorts, social evils, threats and fears, are the features of their common experience. With no opportunities for participation in any structure of the society or upward mobility, and now with the disastrous market economy, the poor are being marginalised further. Therefore, we hold that today's India denies life and dehumanises many who are weak and powerless.

## **Our Churches**

We have looked at the ways that we as churches have responded to the challenges posed by the situation. While we do acknowledge the overall concern and sensitivity of the churches to these, we also realise the urgent need to introspect and rediscover what it means to be a church in the present situation.

\*Organised by the India Case Study Process of the Theology of Life programme (co-ordinated by Gurukul Lutheran Theological College, Madras) in collaboration with the Mission and Evangelism Unit of the National Council of Churches in India and the Department of Programmes and Church Relations of the Board of Theological Education of the Senate of Serampore College.



We discussed about the existing patterns of church life. We realise that while professing concern for the poor and the marginalised we have not allowed that concern to shape our life in and relationships in community. We have helped them but did not join them in their struggles. We have understood sin and salvation in narrow individualistic ways and failed to condemn the systemic violations of life here on earth, and to profess salvation as holistic and corporate. We have preached about the hope of life that comes after death and rarely about the promise of fullness of life for all. We have often misinterpreted the scriptures to justify oppressive values and relationships based on cast, class and gender discrimination. We have perpetuated oppression of the poor either directly or through our silence. Our present forms of theological understanding, by and large, tend to be either otherworldly and mystic or rational and church-based, alienating people of other faiths, marginalising the simple and the lowly, rejecting our responsibility to the rest of the creation. What we have failed to recognise is the need to have a theology of Life for all people rather than one that is meaningful only to those within the church.

### An Appeal for a Theology of Life

Therefore, we realise that affirming our faith in God in Christ in this dehumanised and dehumanising situation calls us for a renewed commitment to life in all its fullness for all and to the vision of a new world. It implies commitment to a pattern of life as given to us by Christ who proclaimed victory of life over death, oppression, bondage, discrimination and who gave us the model of shared life in the ideal of loving the neighbour as one's self. We need to be guided by a theological vision that affirms the wholeness and unity of all life and all people. We also realise that such a theology of life cannot emerge from mere paternalistic compassion for the poor, but can only emerge from the experiences and perspectives of those for whom life is denied and from the consciousness of the present threats to and struggles for life, the increasing injustice as well as the signs of hope in the growing awareness of the poor. Therefore, being in solidarity with those for whom life is denied and apprehending the meaning and promise of life in these struggles of people are essential for this theological discovery.

### Its Implications

1. Poverty in India is not merely an economic phenomenon but is essentially rooted in the socio-cultural

heritage of the society. This fact compels us to critically evaluate the effectiveness of our ministries. We believe that we need to fight poverty and its roots if we are serious about our concern for the poor. We need to condemn poverty as a systemic sin and openly commit ourselves to be in solidarity with those who are thus sinned against.

2. India's poor today are not just a hapless, 'passive lot. They are getting organised in a big way to resist, assert and claim their share of justice. They are becoming aware of the structural dimension of their poverty, of the possibilities of change, of their rights and the tremendous potential of their collective power. This 'irruption of the poor' is threatening to shake the very foundations of the Indian society—caste and patriarchy, and offers new signs of hope. Therefore, now is the time for the church to decide whether it wants to be on the side of the powerful for the sake of its own survival and safety or to be with the poor in their historic march towards a new India of justice and life for all. We need to see ourselves as partners with the poor in furthering the mission of God.

3. As we discern the processes of marginalisation and the blatant as well as subtle methods of marginalisation in the society based on language, race, ethnicity, caste, class, gender, age, religion, region, etc. We need to ensure the absence of all such forms within our churches.

4. We also need to take part and support the liberation struggles which are taking place in the church and society. The mission of the church is to be in the vanguard of life and to stand with all forces and elements which are committed to the values of God's reign—of justice, love and abundant life for all. The resources of our churches must be used to support such liberation movements. This also implies that the present models of authoritative hierarchy and centralised power structures do not go well with the churches, concern for the victims of power structures.

5. We need to discover new forms of koinonia in pluralistic context. The theology of life invites us to a koinonia of communities with various religious and ideological persuasions based on the affirmation that Christ died for all reconciling to God the Creator, Sustainer, and Redeemer, all of humanity and the whole of creation.

6. It is in this context that a theology committed to life instills hope for the Indian church. This Theology of Life affirms God's option for the poor by challenging the



values of the world with the values of God's reign as told to us by Christ. This means changing our life-styles and structures. This also implies rediscovering the church in terms of the local and essentially of people rather than hierarchy and structures. Therefore, a Theology of Life is a theology of sharing and just relationships. It calls for a reorientation of relationships based on a proper understanding of our faith. It compels a radical re-ordering of our life-styles, attitudes and structures of human relationships in community. To be just and humane is a conscious moral and spiritual choice that one has to make in the context of life in community.

#### **Towards a New Ecclesia**

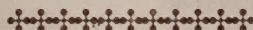
Based on these, we envision a new church (ecclesia) in the present Indian context that comprises all sections of the poor and the oppressed, along with those in solidarity with them and also the redeemed oppressors. This new ecclesia transcends all barriers of caste, class, gender and denominations, and strives to sum up all things in Christ.

A shared life in the sharing of resources in total obedience to the commandment of loving the neighbour as one's self will form the overarching principle of this new koinonia.

The new ecclesia affirms the centrality of God who liberates. The praxis of this faith is reflected in the praxis of the church which is undergirded by the affirmation in Christ's redemption through his incarnation, crucifixion and resurrection. Its pastoral and diakonal functions are to be in service of the poor enabling them to herald the reign of God in our midst.

The new ecclesia affirms a spirituality that confronts and overcomes all life-negating forces and strives to build the community rooted in the love of God, justice, peace and the integrity of creation.

(Rev. M. Deenabandhu, Rev. D.S. Jeevan Babu and Dr. Daniel Chetti)



**Jamkhed Institute of Training and Research In Community Based Health and Population**

### ***Diploma In Community Based Health And Development***

Duration : 3 months. 6th January, 1997 to 5th April, 1997.

Place : Jamkhed.

Are you concerned about increased commercialization in the Medical Field ? Are there ways to cut the cost of Health Care ?

Learn Scripture-based, effective ways of bringing health care to rural people and city's poor.

Faculty has wide experience of teaching in leading American Universities and being involved in District, State and National policy.

Doctors (Allopathy, Homeopathy, Ayurveda, Siddha, etc.) committed to rural work are eligible for free tuition and board.

*Apply for prospectus to:*

**Director**

**Comprehensive Rural Health Project**

**Jamkhed-413 201**

**Dist. Ahmednagar, Maharashtra**

**Fax : (02421) 21034, Phone : (02421) 21322, 21323**

**Comprehensive Rural Health Project is affiliated with Pune University for Research**



## *'Sharing and Growing together in Unity' - 'a Lay Person's Reflections'*

The 1996 Synod of the Church of South India considered the theme 'Growing and Sharing together in Unity'. The Participants were hungry to learn more about the meanings of sharing, while business consumed lot of time, The Bible study came as a breeze with briefings on the main theme which motivated members to reflect further on the theme.

There was discussions on sharing on ecumenical concerns, exchange programmes for foreign scholarships, etc.

Here is my attempt as a lay person to see sharing in all the realities of life drawn from Biblical examples. Hence the article to serve as a resource for Bible Study on 'sharing of resources' based on Mission for Justice peace and transformation of life in Church and Society.

When we see the lives of Mother Mary, father Joseph and son Jesus Christ we can easily understand that they belonged to the third world according to the earthly standards. Their living conditions included poverty, hatred, suspicion, refugee life, with a tortured death and the cross, with no political influence or power.

Why the Almighty God opted for this kind of life for, His incarnation? Why He revealed Himself as a helpless poor? All because of His option for the poor and the need. The poor on earth should be protected (Matt 26:11). The poor are always with us as refugees, war victims, poverty stricken illiterates, oppressed, dalits etc. etc. To be in solidarity with these people, He took the form of a slave (Phil : 2:7-8).

In Jesus teaching, we see the kingdom of God stressed more than God. He aimed at a Divine kind of relationship among people—loving one another taking care of their needs mutually. This is the essence of the Bible and the 'Will' of God. We can quote a few examples from the Bible briefly.

### **New Testament:—**

1. *Commandments*:— Love God with all your heart and love thy neighbour—All the laws and prophets focus on these commandments (Matt 22 : 37-40).
2. *Parables*:—The Good samaritan (Luke 10) The rich man and Lazarus (Luke 16) Ignoring the poor is a sin.
3. *God's judgement*:—(Matt 25) 'I was hungry, I was thirsty, I was sick' etc.etc. 'Doing the will of God' only will take us to heaven not vainly saying 'Lord, Lord' (Matt. 7:21-23)
4. *Piety*:—(James 1:27) Concerns on orphans, widows, and the poor.
5. *Social justice*:—(Luke 1:52) Mary's song 'The hungry will be filled, the rich sent empty away etc.
6. *Holy spirits*: Nazareth Manifesto (Lk. 4:18, 19) Sharing good news to the poor: Liberating the oppressed, releasing people from bondage: proclaiming the year of the Lord.
7. *Way for the Lord*: Lk 3:4, Isa 40:34 Hills (rich) valleys (Poor) should be equalled.
8. *Life eternal*: Sell what you have and give it to the poor (Luke 18:22).
9. *To be perfect*: Sharing with the poor and needy (Matt 19:22).
10. *Treasure in heaven*: Give everyone who asks you. (Lk 6:29) Share your riches with the poor (Lk 18:22).
11. *To be clean in all*: Give charity (Lk 11:41).



12. *Repentance:* Share your food and dress and other riches with the poor equally (Luke 3:11).
13. *Faith in action:* Meeting the physical needs of brothers and sisters around us before preaching them Gospel (James 2:14-17).
14. *Salvation* Salvation came to his house when Zacchaeus promised half of his wealth to the poor (Lk. 19-5-10).
15. *Early church:* (Acts 2:44) selling the possessions and goods: having everything in common. They stayed and ate together.
16. *Duty of a man to his parents:* Sharing love and concern to the sick and elderly parents. Not giving gifts to protect them (Matt 15:5).
17. *Lords Prayer:* 'Give us this day our daily bread'. This is the shortened form of sharing the earthly resources with everybody equally. (Matt 6:11).

#### Old Testament

18. *Fasting:* (Isa 58:6,7) concern for the hungry, needy and poor people.
19. *Righteousness:* Job is considered a righteous man always siding the poor and the needy.  
Job 29:11-17  
Job 31:16-22
20. *Tithe:* (Deut. 26 : 12, 13) - Orphans, widows and poor to be protected.  
Levi. 19:9,10 - concern for the poor.
21. *Sabbath & Jubilee:* Cancelling debts of the Poor, freedom from bondage and slavery, and concern for the poor.  
Levi. 25:10-22 Exod. 23 : 10-12  
Deut. 15 : 1-13; 24 : 19-22

K.N.H., World vision, Compassion etc., are good examples of sharing—The Gospel is a must to be shared. We must share our adoration and worship not only to God, but to God's creation, our neighbours and also to ourselves. The basic principles of Justice, and peace is sharing which brings SHALOM in our lives.

We have forgotten all these sharing with the poor and the needy but instead we have started longing to have more and more and adopt and admire prosperity doctrines preached by some unscrupulous preachers. Also we have forgotten the real blessings of God, and to obey God's commandments and do God's will.

To remind ourselves a few examples are given below:

#### Blessings:

1. Blessed is he that considers the poor.  
The Lord will deliver him in the time of trouble.  
(Psalms 41: 1-3)
2. He that shows pity upon the poor lends unto the Lord and that which he has given will be given to him back by God.  
(Prov. 19:17)
3. Blessings of a real fasting as we see in Isa. 58:8-12 are the consequences of sharing with the poor, when you cry for help you will be answered;  
In sickness you will be healed;  
In darkness you have light and guidance;  
You will be like a well watered garden etc. etc.
4. He has given to the poor. His righteousness remains for ever (II Cor. 9:9).
5. Give, you will be given in good measure pressed down and shaken together (Lk. 6:38).
6. First seek the Kingdom of God and His righteousness, all blessings will be added unto you (Matt 6:33).

Jesus Christ out of His compassion was always on the side of the poor, the sick, the needy and suffering people. Let us follow His example, Let our goal be

'Food for all  
Health for all  
Education for all'

as we move towards the Third Millennium.

Amen.

KASTURIBAI POTHIRAJULU  
W/o Bishop Pothirajulu





# The Dalit Question

DR. K. WILSON, *Hyderabad*

Ever since Dalit problem came to the fore, several attempts have been made to describe, analyse, present and represent the Dalit case through Seminars and Consultations. But, still, the Dalit problem remains as elusive as ever. Why so? An objective examination into these attempts reveal, that in most of the attempts Dalit self-understanding, and their aspirations are taken for granted. The elitistic Dalits who championed the cause of Dalits, often times put not only their understanding, but also their interests and visions into the unmanifested visions of the actual suffering Dalits. The Dalitism reflected in the elitistic representatives is more or less a Dalitism De Jure or a sort of Dalitism-in-law (like daughter-in-law) and not Dalitism Defacto. This is the case particularly with Christian Dalit Messiahs, who, never come down to earth but always talk from heaven. You will never know the realities in Christian Dalit Seminars and Consultations. In such Seminars more things are more hidden than revealed. For example, the question of sub-casteism among Dalits. Christian Messiahs of Dalits, never make mention of such issues in Seminar. They take for granted that Dalits are brothers in Christ and there is therefore no need to mention such mundane issues. This is the kind of surrealism re-enacted in the reports and representations of the Dalit Christian Messiahs.

That is one of the major reasons why attempts at Dalit emancipation are not able to make any headway. It is, therefore, necessary, that those of us, who speak for Dalits in India, make clear to ourselves what exactly is the reality which we are responsible to address ourselves. Otherwise, it will be like determining the prescription without diagnosing the disease. An attempt is made, in this short paper to demonstrate that unless we accept the reality as it is, and not as it appears, we can never come up with relevant realistic solutions.

If we seek to come up with alternative solutions to the Dalit question, we got to make ourselves clear as to what we mean by the nature of the word of 'Dalit'. Do we understand Dalit Problem as a problem of caste or as a problem of a particular condition? This needs a decisive clarity. If, by Dalits, we mean, castes, then we have to take into account several other castes who have their own reasons or at least interests to launch caste struggles. If, 'Dalit' we refer only to 'caste group viz; the untouchable, then, we have to come to grips with the inner dialectics of Dalit Castes (Scheduled Castes), Here again,

discrimination is practiced against the less privileged Scheduled Castes by the more-privileged Scheduled Castes. There are occasions where certain Scheduled Castes are not accepted as equal to some other Scheduled Castes. There are, according to Government categorization 56. Scheduled Castes. Are the different sub-castes among the Scheduled Castes prepared to accept one another as equal sufferers or partners. Do all these privileged and the less privileged Scheduled Caste groups go along with our vision of empowerment? The Church in India project itself as a caste transcending institution. The question is which is more important? Removal of caste, or removal of oppressive conditions? Why should any caste disown itself or dissolve itself? Secondly, are we clear about the constituency of our Dalit emancipatory service? Are we treating the condition of both Christian and other Dalits on par?

If so, are the Hindu, Muslim, Sikh and Buddhist Dalits are prepared to accept the Christian vision of the former's emancipation? Are we sure that all the Scheduled sub-castes have the same self-understanding? Are they, atleast willing to work together for the cause of Dalits? If, so, what in our view, is the commonness of their selfunderstanding or the reason for their struggle? Are we realistic in expecting all such other Dalits to accept our i.e., the Christian understanding of their predicament? To put it differently, are the other Dalits prepared to accept Christian Dalit socio-anthropology, if not, at least, the Christian concept of Man/Woman with all its sotoriological ramifications, without subjecting our vision to humanistic critique?

The problem of all the Dalits of all shades can and will be accepted by the State and Society as one identical Dalit problem, only when we present the Dalit question as a human question. To concretize this, the Dalit predicament has to be structured in the framework of human rights and human values. If Dalit problem is human problem, then Dalit question demands political solution. In order better articulate Dalit self-understanding with special reference to Dalit aspirations, we got to undertake empirical researches at different levels, preferably through the instrumentality of phenomenological method. In this context, researches on Dalit question may be undertaken at the following levels.

1. Grossroots – (Popular level)



2. Middle class : Upper and Lower levels
3. Intellectual level : University Teachers
4. Higher Government Officials : eg. I.A.S., I.P.S., Central Services.
5. Public Servants: eg. M.L.As, M.Ps, Sarpanches, Mandal Revenue Officers, Samithi Presidents.

By undertaking such researches, we will come face to face with the indisputable and unquestionable reality of Dalit condition. Such researches will also make clear whether Dalit question is sociological (caste) or cultural (condition).

Since Indian society is caste ridden, caste-based struggles have no prospect of reaching the goal. It is only as a human problem does the Dalit question gains importance and support, from different directions. An isolated Dalit struggle can, at best, continue to remain a virgen waiting for all sorts of shooters. Hence, for Dalit question to be solved, to the satisfaction of Dalits in India, the Indian Dalits must identify the communities which are equally at disadvantage, economically, politically,

educationally and to some extent socially also. Today there are, infact, several caste groups, whose condition is worse than that of Dalits. A Federation of all these silenced majority can serve as a uniting cultural platform to grow into a political force. That alone can level to the empowerment of the Dalitized majority.

Today we have a fertile land among the silenced majority to evolve a mighty political alternative for the establishment of a just Socio-Economic Order. Along as we confine ourselves to representations, processions, Dharmas etc., we will continue to be at the receiving end. This only reveals, that the suffering silenced majority is not made to realize its inherent power and potentiality. Power is not the private property of any single caste group or an individual. The kingdom of God is within everyone.

It is about time that we bringout the power within, and awaken the Dalitized communities to become power themselves and use that power for establishing the desired social Order. Only a new political alternative, with the visions of emancipation of the silenced majority can be a relevant answer to the Dalitized communities in India. Other than political solution no solution is a solution.



## INDIA COMMUNICATIONS INSTITUTE, BOMBAY

in partnership with  
CHURCH GROWTH ASSOCIATION OF INDIA  
and  
GIFTS OF ANDHRA PRADESH

### Announce

#### WRITER'S WORKSHOP

Madras : January 13-17, 1997

Hyderabad : January 20-24, 1997

### Faculty:

**Mrs. Susan Titus Osborn**—adjunct Professor at Pacific Christian College in Fullerton, California—Professor of American Writer's Institute—Editor of the magazine 'The Christian Communicator'—author's representative of Broadman and Holman Publishers.

**Rev. Wightman Weese**—Editor of Living Books of Tyndale House Publishers—Regional Co-ordinator of SIM Associates for the Great Lakes Region—Chairman of the Billy Graham Telephone Ministry for the Chicago area and an ordained Baptist minister.

Programme Co-ordinator: **Rev. Dr. C.D. Jebasingh**

For details contact:—

For Madras :— **Rev. Vasantraj Albert**, Executive Director, Church Growth Association of India,  
Post Bag: 512; 13/2 Aravamudhan Garden St., Madras-600 008

For Hyderabad :— **Mr. Chinnappa Jacob**, Executive Director, GIFTS of Andhra Pradesh, 6-4-361/26, Bholakpur,  
Secunderabad-500 380



On 27th and 28th of July this year, we at HMI held a Consultation on the theme 'Called to be Messengers of Reconciliation: Our Role in a Multi-religious Society'. The main aim of this two-day meeting was to help determine HMI's future focus within the parameters of a 'ministry of reconciliation'. Among the approximately thirty participants were Board and Council members, faculty members, staff and students of HMI and other invites, including Bishop Poulouse Mar Poulouse who led the discussions.

While speaking of reconciliation, Bishop Poulouse identified the need of the hour as 'humanization'. Every human being, he said, has within him or her the source of enlightenment and wisdom-although it is usually dormant. Our role is to help awaken these qualities which, if brought to the fore, will promote peace and harmony between communities. In our quest, it is essential for us to realize the difference between apathy and peace: peace needs more than mere co-existence, it needs pro-existence, that is living for others.

Bishop Poulouse shared with us his concern that the Church is being reduced to a minority because of its own pedagogy. When Christ came to the world, He came not as a Christian but as man; not to serve the minority but humanity. No religion seeks to establish sects. Yet, today the Church has reduced its role to that of a 'Private Limited Company', its first preoccupation being with its own continuation and welfare.

We formed smaller groups to reflect on these ideas and discuss our own views. Later, enlarging upon the theme, we enjoyed a lively skit by HMI's pre-M.Th. students which focused on bringing about reconciliation between people of different faiths, followed by a documentary film, 1st episode *Andheri mein Ladai*, in the tele-serial *Manzilein Pyar Ki* written and produced by Ms. Jeelani Bano and directed by Dr. Anwar Moazzam which graphically demonstrated the terror and inner destruction wreaked through communal disharmony.

On the second day, to spread awareness about HMI and the Ministry of Reconciliation in the local Christian context, we arranged for several of our Board and Council members to preach in different churches in the twin cities and also to meet and interact with men and women from these congregations. This proved to be a very positive experience for both the speakers and the church members.

Later that day we discussed in greater detail what we in HMI, both individually and as an institution, need to do to sharpen our focus on promoting interfaith reconciliation. The following recommendations were made to increase the effectiveness of HMI's activities in each of its various programme areas:

## Education

- To facilitate a focus on reconciliation at different levels within HMI's post-graduate programmes.
- To recruit like-minded clergy and lay people for HMI courses.

## Praxis

- To setup centres for social and economic upliftment, and to identify dedicated people to carry out this work with the objective of achieving reconciliation between communities.

## Research

- To pursue study and research which traces the roots of conflict, as well as to plan constructively for reconciliation/ in the future. The dynamics of reconciliation should encompass cultural, ethnic, political, geographic and linguistic fields.

## Public Relations

- To spread the reconciliation message through church bodies and secular institutions.
- To appoint Regional Secretaries and other persons to conduct consultations/workshops for organizations and groups which can spread this message through their outreach programmes.
- To develop audio-visual materials on HMI and the theme of reconciliation.

## Inter-faith Dialogue

- To encourage the formation and sustenance of inter-faith dialogue groups which can build understanding and trust and provide stability and positive strength during times of crisis (i.e. communal riots).

## Management

- To review and analyze the scope and reach of each HMI department and introduce new or better programmes.
- To maintain a staff of people of different faiths and, through positive inter-personal relations, help spread the message of reconciliation.
- To organize an annual review or workshop which enhances the staff's understanding of HMI objectives.

The consultation was extremely helpful in encouraging us to think together about HMI and the broader challenges of reconciliation in our society. It also proved to be a powerful prelude to the annual General Council meeting which was held the following day.

SHASHIKALA SINGHA  
INDHIRA SOLOMON



# **THE UNITED THEOLOGICAL COLLEGE**

## **BANGALORE**

THE UNITED THEOLOGICAL COLLEGE, BANGALORE offers different courses preparing candidates for pastoral and teaching ministries and Church related services. We appeal to the Churches and Church-related Institutions to recommend sponsor committed young men and women to training. Our College offers the following courses for the academic year 1997-98.

### **GRADUATE STUDIES**

- 1. Bachelor of Divinity Course (B.D.) Degree : 4 Years**
- 2. Diploma for Proficiency in Counselling : 10 Months**
- 3. Special Course for Matured Candidates : 1 Year**
- 4. Diploma in Developmental Studies : 1 Year**

### **POST-GRADUATE STUDIES:**

- 1. Master of Theology Degree of the Senate of Serampore College In:**

*Old Testament*

*New Testament*

*Christian Theology*

*History of Christianity*

*Religions*

*Christian Ethics*

*Christian Ministry*

*(a) Christian Education*

*(b) Pastoral Counselling*

*(c) Homiletics*

*(d) Communication*

- 2. Post-graduate Research Diploma of the College: 1 Year**

- 3. Research Fellowship (Niles Scholarship): 1 Year**

Last date for receiving Applications : 1st December (10th with late fee) Limited scholarships are available for needy candidates. Two scholarships are set apart every year for WOMEN. Application forms and Prospectus are available with the Registrar on payment of Rs. 120. Kindly address all enquiries to:

**THE REGISTRAR**  
**UNITED THEOLOGICAL COLLEGE**  
**63, MILLER'S ROAD**  
**POST BOX 4613**  
**BANGALORE-560 046**



# Preaching from the Lectionary

REV. DR. P. SURYA PRAKASH

There are basically two types of biblical texts for preaching on Sundays. One is freely chosen by the preacher and the other is appointed by the church through a disciplined reading of the Bible in public worship and exposition. This paper deals with the latter practice namely the lectionary.

## I. The Lectionary

Today many churches choose the scripture passages to be proclaimed each Sunday according to what is called a lectionary system. And some even read them from the lectionary rather than from the Bible. A lectionary is simply the Bible arranged for reading and preaching during worship on Sundays as well as week days according to the church year. The basic plan of the lectionary most commonly used consists of atleast four lessons-Old Testament, Psalms for responsive reading, epistle and Gospel. Generally the churches follow the three year cycle of readings and themes. Two different approaches are used to choose the readings for individual Sundays. The year is divided into two types of Sundays. The first are those of the seasons constituting the periods during which the church prepares for Christmas (Advent) and Easter (Lent), together with the periods during which the celebration of feasts (Christmas season, extending to Epiphany or the Baptism of the Lord; the Easter season, extending to Pentecost. These seasons include about 19 Sundays. The second are the 33 Sundays between the end of Christmas season and the beginning of Lent, and after Pentecost and before Advent. In different churches these are called ordinary time or the properes or simply Sundays after Epiphany and Sundays after Pentecost. The three or four readings of the Sundays of the seasons are chosen with reference to the meaning of each season. Therefore each Sunday the readings tend to be related thematically. During the rest of the year, however, the Gospels and epistles are read more or less according to the theme appointed. In different churches, two systems govern the choice of the Old Testament readings for the Sundays after the Pentecost. One is to choose passage that are related thematically to the Gospel of the Sunday. The other is simply to read particularly important passages of the Old Testament in relation to the set theme.<sup>1</sup>

Over the centuries lectionaries have been arranged

in different ways. A common one is the *lectio continua* or continuous reading of a biblical book or books, section by section. A related practice involves semi-continuous reading with some passages omitted. A third is the *elogadie* which means choice of selection where an isolated excerpt is assigned for one purpose or another.<sup>2</sup>

## II. Origin of the Lectionary based Preaching:

The readings of the sacred writings in Christian worship is an inheritance from the Jewish Synagogue. Jewish tradition traces the practice to Moses (Dt. 31.10-12, 2Kgs. 22.8-13, 23.1-3 and Ezra and Nehemiah<sup>3</sup>. Although selected passages from the Law and the Prophets were traditionally read in the Temple at the time of festivals, it was in the Synagogues, that the systematic readings of scriptures developed. This was an attempt to fulfill the injunctions and exhortations contained in the OT itself to read and to meditate upon God's Law and to teach it to one's children (Dt. 6.7; 11.19; Josh. 1.8). In the Synagogue worship, the practice developed of reading two lessons. The first of these consisted of a reading from Torah (Pentateuch) and the second lesson *Haftarah* (dismissal) was read at the end of the service<sup>4</sup>. The second lesson was taken from the books of the prophets. It was chosen to correspond to the section of the Torah that had been read or to provide the scriptural basis for some of the holy days of the Jewish year. Richard L. Eslinger points out that each lesson was commented upon. Jesus' reading from Isa. 61 and his (short) proclamation in Luke 4.16-21 being the classical example of this practice<sup>5</sup>.

The reading of the law and the prophets is already attested in Judaism at the time of Christian origins (Lk. 4.16-30; Acts 13.14). It is disputed how far these readings were already fixed in synagogue usage. According to some exegetes, the portion Jesus reads had already been assigned to be read.<sup>6</sup> It was in the synagogue, during the weekly Sabbath gathering, the scriptures were read. The sequence of continuous reading *lectio continua* was interrupted at

2. cf. John Reumann, A History of Lectionaries: From the Synagogue at Nazareth to Post Vatican II, *Interpretation*, April 1977, Vol. XXXI, No. 2, p. 116.

3. Ibid, p. 118.

4. William Studlarek, *The Word in Worship*, 1981, P. 18.

5. Richard L. Eslinger, Church Year and Preaching, in *Concise Encyclopedia of Preaching*, p.74-75.

6. Ibid.

1. cf. J. Frank Henderson and others, *Liturgy, Justice and the Reign of God*, 1989, p. 66.



the time of festivals at which time, passages appropriate for the occasion were substituted. The early church also seems to have followed the same system. At all events, it was from the synagogue that the early church derived the idea of using selected portions of the OT, to which it added readings from its own literature, namely the Apostolic writings and the Gospels.

However there is no explicit evidence in the NT for the existence of the practice in which OT was systematically read. It is likely that the Jewish pattern was followed by the Jewish Christians in the first century. St. Paul gives instructions to churches for the reading of his letters in the congregations (Col. 4.16; 1Thessa. 5.27). At first the length of the portions to be read were not prescribed. Justin Martyr says that they were read as long as time permits.<sup>7</sup> It appears that the lessons were marked off in the margins of non-lectionary manuscripts. Later special lectionary manuscripts were prepared, containing in proper sequence the appointed passages, each prefaced with a brief introduction.<sup>8</sup> Occasionally to help a lector to pick out the lesson beginning and end were marked in the manuscripts. A next step was the creation of a list of readings arranged according to the church year called *capitulare* since they referred to the chapters.<sup>9</sup> Then came the books with full texts of lessons arranged according to the calendar called a *comes* (companion). These were subdivided into *evangelaries* and *epistolaries*, containing Gospel and epistle lessons<sup>10</sup>. The Greek church seems to have developed two forms of lectionaries, one *synaxarion*, arranged in accordance with the church year beginning with Easter. The other *Manologim*, arranged according to the civil year commemorating various saints and festivals.<sup>11</sup> Other churches such as Coptic, Syrian, Latin, Armenian etc. seemed to have produced similar volumes containing passages that were deemed appropriate for their calendar.

### III. Later Developments:

In early christian usage there seems to have been several readings, but in the course of time these were reduced, first to three (OT, Apostolic Writings and the Gospel) then to two. As the church year developed, certain readings became fixed for special occasions. In no-festival seasons the readings were selected by the presiding person. In additions to festivals, other factors led to fixing of specific readings. The included the agricultural year, proximity of the days of the saints, station masses at Rome; preparation for baptism (Lent), post baptismal

instruction (Eastertide). Traces of Semi-continuous readings survive. In the West, the development of lectionary was highly unsystematic. Local variations and ad hoc additions were always there until after Reformation.<sup>12</sup>

### IV. The Reformation

The Lutheran and Anglican Reformations basically retained the traditional Western lectionary though with slight variations. Henrick Cranmer provided a lectionary for daily morning and evening prayers based on the civil calendar, with two lessons one from each Testaments. The Reformed churches sometimes retained a lectionary of Gospel readings only. But the radical Reformation abolished lectionaries altogether. They allow the preachers liberty to select their own text, usually on the principle of continuous reading.

### V. Post Reformation Changes

The Church of England revised its lectionary slightly in 1871 and produced a new lectionary in 1923 to confirm with the church year. It also produced minor revisions of the eucharistic lectionary in 1928. Similar developments took place in American Episcopal Church. The German Lutherans produced four alternative sets of pericopes, including OT readings. Generally Lutherans adhere strictly to the lectionary in preaching, while Anglicans often choose their texts independently from the lectionary.<sup>13</sup> The Constitution on the Sacred Liturgy of the Vatican II, 1963, states that 'the treasures of the Bible are to be opened up more lavishly' with a wider selection of readings over a cycle of years. In response a new lectionary was devised and published in 1969. This was based on a three year cycle with Matthew (Year A), Mark-John (Year B) and Luke (Year C) providing a semi-sequence of the Gospel readings in ordinary time. Each mass had three readings (OT including Apocrypha, or deuterocanonical writings, in addition to epistle and Gospel reading, and a reponsory Psalm for each occasion. Like the Gospels the epistles were to be read semi-continuously in ordinary time. The OT reading was selected to match the Gospel, prophetically or typologically except in Lent, when a series of special readings highlight Israels' salvation history. A two-year cycle is provided for weekday masses. A revision of the calendar gave special place to 50 days of Easter, when OT is replaced by the Book of Acts in one year and epistle replaced by the Book of Revelation. The Sundays after Epiphany and Pentecost became Sundays of the year. Mean while, the Church of England in concert with Free Churches had developed a two-year lectionary on thematic principles.<sup>14</sup>

7. See *Encyclopedia Britannica*, Vol. 13, p. 883

8. *Ibid.*

9. John Reumann, *Op cit*, p. 123

10. *Ibid.*

11. *Encyclopedia Britannica*, 'Op cit', p. 883

12. Reginald H. Fuller, *Lectionary, Concise Encyclopedia of Preaching*, p. 304

13. *Ibid.*, p. 305.

14. *Ibid.*, p. 305.



## The Common Lectionary

Although most churches have their own lectionaries, churches in North America have developed a three year common lectionary completed in 1983. The major innovation is the provision of a series of semi-continuous readings from the OT for the Sundays of the ordinary year after Pentecost. This change was designed to allow the OT to speak for itself rather than being subordinated christologically to the Gospel reading.<sup>15</sup>

### I. The Lectionaries of the Churches in India

The Roman Catholic Church, the Lutheran Churches, the Church of South India, and the Church of North India as well as the Orthodox Churches of various backgrounds have lectionaries of their own. They basically follow their mother or founding churches. As far as the CSI and CNI are concerned, the original inspiration for the construction of the lectionary came from the Anglican church. But more recently the CNI has revised its lectionary, and the CSI is now in the process of making its own revision as part of the review of the church in its golden jubilee year.

### II. The Church Year

The context in which the preacher operates is that of the church year. The church year is a sequence of Sundays in ordinary time interrupted by Christmas and Easter cycles, each with its own internal structure of seasons, rites, and lections.<sup>16</sup> The church year provides a hermeneutical framework in which the liturgical use of the scripture is set. The church year is centered upon the reality of the salvation history focussed in the Christ event. Usually the church year begins with first Sunday of Advent, whose theme is the culmination of the future eschatology. Although Christ's first coming in humility is the primary focus during the second, third and fourth weeks of Advent, the theme of the second coming is not forgotten.<sup>17</sup> Then comes the Epiphany followed by Ash Wednesday and Lent. The Holy Week speaks for itself. Where the preaching would be based on the passion of Christ. On Easter the church would be specially conscious of the presence of the risen Lord in its midst.<sup>18</sup> The Ascension Day is not only the celebration of Jesus' victory over the forces of all evil, but also a recognition and acknowledgement of his exaltation as Lord of Life. Then Pentecost celebrates the gift of the Holy Spirit, followed by an affirmation of faith in the triune God.<sup>19</sup> At the end of the post Pentecost period, the church thinks of eschatology again, with theology of the Christian Hope.

Preaching the church year helps the church to focus upon the major aspects of Christian faith by following the footsteps of Jesus. Certain dates in the Christian year are fixed by the date: Christmas (Dec. 25), Epiphany (Jan. 6), Transfiguration (Aug. 6), All Saints (Nov. 1) and various days for the saints. Other days are moveable: Easter (the first Sunday following the first full moon after the spring on March 21), Ascension (40 days after Easter), Pentecost (50 days after Easter), Trinity Sunday (the Sunday following Pentecost), and Ash Wednesday (46 days before Easter). Themes associated with the days and seasons provide rich preaching inspiration. For instance, Advent refers to the coming of the Lord in history, in one's life, and in the future when Christ returns. It is the season of personal examination and preparation.<sup>20</sup> Epiphany celebrates the visit of the Magi. It reminds us of the worldwide message of the gospel and our obligation to proclaim it. Lent comprises 40 days (excluding Sundays) prior to Easter. Lent commemorates Christ's period of temptation and fasting in the wilderness, calling us to examine our lives. Pentecost reminds us of the powerful manifestation of the spirit to the church and challenges us to open us to the spirit filled life. Thus the major moments in Christ's life offer particularly powerful preaching opportunities. 'Christ birth and our regeneration, his baptism and our baptism, his temptation and ours, his transfiguration and our sanctification, his death and ours, his resurrection and our hope of eternal life, his ascension and our present inclusion with him at the right hand of God.'<sup>21</sup> As each church celebrates these days year after year, a sense of familiarity and anticipation builds among the people who treasure these traditions. The great truths of the church year become a part of us.<sup>22</sup>

### IX. The Benefits of Preaching from the Lectionary of Lessons

#### 1. Comprehensive Planning

Lectionary preaching enables the preachers to make a comprehensive planning of the exposition of the word of God during the church year.<sup>23</sup> Besides easing the task of sermon text selection, employment of a lectionary enables long range planning and preparation for the sermon and for the totality of the worship service. Coordination of the sermon with other elements of worship can take place by advanced knowledge of the texts for the day.<sup>24</sup>

20. John W. Yates, *Preaching and the Calendar*, in *Word and Worship*, vol. One, p. 62.

21. Ibid.

22. Ibid.

23. Eugene L. Lowry, *Living with the Lectionary*, p. 26.

24. Karen B. Westerfield Tucker, *Lectionary Preaching*, *Concise Encyclopedia of Preaching*, p. 306.

Ibid.  
Ibid, p. 76.  
Reginald H. Fuller, *Preaching the Lectionary*, 1984, p. xxvi.  
Ibid, p. xxviii.  
Ibid, p. xxix.



## 2. Scriptural Comprehensiveness

By providing three stipulated readings (OT, Epistle and Gospel) for use over various cycle of years, lectionaries attempt to give voice to the entire canon of scripture by ensuring that representative lessons are heard and interpreted. Placement of the three lessons in combination can bring to the fore the continuities and the discontinuities within the biblical texts. Lectionaries of Christian worship are organised with a Christological orientation in which the person and work of Jesus Christ is understood as the key to the scriptures. The Gospel lesson functions as the principal text that is complimented by the other two lessons. Such a disposition raises the issue of canon within the canon and the interpretation of the OT through the NT. As long as Christology predominates Christian confession and preaching, this practice may continue.<sup>25</sup>

## 3. Scriptural Primacy

R reliance upon the lectionary, rather than dependence upon the preacher's subjectivity and selectivity, allows the message of the scripture to take rightful precedence over the message of the preacher. By beginning with the text and allowing the text to speak, both preacher and the congregation are placed under the judgement and grace of the text.<sup>26</sup>

## 4. Collective Possibilities

The use of lectionary provides the preacher collective possibilities for interpretation exposition. The texts play a role of complimentary support by providing insights from various perspectives.<sup>27</sup>

## 5. Integration of Sermon and Liturgy

Christian preaching based on the planned reading of the word of God by using a cycle of lessons provides integration for the whole worship and sermon.<sup>28</sup> Lectionaries are designed to provide shape and coherence for the church year and for the weekly Sunday. In furnishing a structure for the Sunday worship, the lessons can govern the whole of liturgy and not just the preached word, which stands as part of the worship service. Established texts help in the celebration of a unified liturgical act.<sup>29</sup>

## 6. Instructional Facility

Because the lectionary provides a regular course through selected portions of the Bible, they invite biblical,

theological, and liturgical literacy for both preachers and congregations. Liturgical reading of the texts ensures that the congregations will hear atleast on a weekly basis, a wide range of texts from the Bible. Repetition of the lessons facilitates knowledge of the scriptures and forms associations with the days and seasons of the liturgical calendar.<sup>30</sup>

## 7. Theological Reflection

Theological reflection will be promoted by systematic investigation of the tensions and connections in the three designated texts, by the exploration of the contents of the texts in relationship to the theological issues of the liturgical year, and by examination of the theological assumption that undergird the construction of the lectionary itself.<sup>31</sup>

## 8. Congregational Experience

Advanced publication of the designated texts give an opportunity for congregations to prepare for the experience of corporate worship. Thus it enables active hearing and participation. Since the readings belong to the entire community and are not simply the prerogative of the preacher, representatives from the congregation may readily participate in the planning of sermon and worship.<sup>32</sup> Lectionaries also provide an easily accessible resource for the direct or directed study of the scriptures and can serve as a guide for disciplined devotion and prayer.

## 9. Ecumenical Sharing

Use of a lectionary within a church and across the churches attests that the Bible is the basic source of revelation for all Christian people. Common readings remind congregations that they exist as part of the universal church and serve as a visible sign of unity to the still fractured body of Christ.<sup>33</sup>

## 10. Christian Education and Collective Study and Preparation

According to Thomas G. Long, using a lectionary can help a preacher atleast in three ways. First, because the lectionary sets out the biblical themes for each Sunday of worship, the preacher, along with other worship leaders can coordinate plans for worship well in advance. Rather than build service around only the sermon, worship planners can also use the anthems, hymns, prayers, and other elements of worship to develop the themes in the readings.

30. Ibid, p. 307.

31. Ibid, p. 307.

32. cf. P. Surya Prakash, Sermon Accountability, Responsibility of the Congregation towards its Ministry of Preaching, Bangalore Theological Forum XXIV, No. 3 and 4, Sept, and Dec. 1992, pp. 62-74.

33. Karen B. Westerfield Tucker, Op cit, p. 307

25. Ibid, pp. 305-306.

26. Ibid, p. 306.

27. Eugene L. Lowry, Op cit, p. 30.

28. Ibid, p. 32.

29. Karen B. Westerfield Tucker, Op cit, p. 306.



Second, this coordinated planning benefit can extend beyond worship into Christian education. Since the lectionary is organised around the major events in Jesus' life and ministry, it can serve to expose church members to the key elements of the gospel message. Third, an ecumenical lectionary supports our working with other preachers on sermon ideas. Many clergy study groups meet weekly for discussion of the upcoming lectionary texts. Such fellowship provides the soil in which creative preaching blossoms.<sup>34</sup>

## **X Areas that need attention in Lectionary Preaching**

### **1. Choice of texts for Preaching**

The most common practice among preachers is to choose the Gospel readings for the sermon. This has the advantage of leading the congregations through the key passages in the four Gospels. But it can appear to relegate the other portions of the Bible to inferior status. As Thomas G. Long says: "It is better to vary the choice of preaching texts, exposing the congregation to a wide variety of biblical materials."<sup>35</sup> Thus we need to provide some balance in the choice of the readings.

### **2. Need for Continuity**

Congregations need continuity as far as the biblical passages and themes are concerned, how a particular text fits into its larger context. To hear a preacher address a text from Matthew's one week and a text from Genesis the next week, followed by a text from James the third week, can make the congregation confused. The need for continuity is in tension with the need for balance. But the preacher is called upon to give attention to both.

### **3. Response to circumstances**

Extraordinary pastoral and community events that occur uninformed, must receive treatment from the pulpit on short notice. If the readings for a given Sunday do

not speak to current pressing need in the community, the preacher should go elsewhere in the scripture. However, as Thomas G. Long cautions, it is not good to make this move too quickly. The preacher should always hold the events and crises of the day; in the light of the church's regular, patterned reading. Often the lectionary passages will speak with more unexpected power and wisdom than the seemingly obvious text that might be selected to match the occasion.<sup>36</sup>

### **4. Pale and Quick Conclusions**

Preachers using lectionary readings sometimes seem to come to pale and quick conclusions on the message drawn from different texts for the Sunday. This need to be avoided.<sup>37</sup>

### **5. Superficial connections**

Since three to four texts are read with or without a theme, the danger is to make superficial connections. Most CSI preaching tends to do this. The preachers somehow connect and find links within the given three or four texts, instead of concentrating on one and using the others for help. In this process of superficial connection, no text gets proper attention. Therefore, it is advisable to choose one reading and then use the rest as supplementary helps.<sup>38</sup>

### **6. Quick Fix Lectionary Aids**

A number of churches produce lectionary helps for their preachers. Although it is a good practice, the preachers themselves need to work on the texts and come up with their own exposition of the gospel message.<sup>39</sup>

*(The paper presented by Dr. P. Surya Prakash of UTC at the Workshop in Worship Forms at Ecumenical Christian Centre, Whitefield from September 26th to 30th, 1996)*

34. cf. Thomas G. Long, *Preaching the Lectionary*, in *Word and Worship*, vol. one, p. 54.

35. Ibid, p. 54.

36. Ibid.

37. Eugene L. Lowry, *Living with the Lectionary*, Preaching through the Revised Common Lectionary, 1992, p. 16.

38. Ibid, p. 20.

39. Ibid, p. 25.





# Into a New Millennium With Interreligious Dialogue

HANS UCKO

*(Continued from last issue)*

A couple of years ago the WCC launched a programme for Justice, Peace and the Integrity of Creation (JPIC) which sought to 'engage member churches in a conciliar process of mutual commitment (covenant) to justice, peace and the integrity of creation (as) a priority for World Council programmes.' The intention was to bring together churches in response to the global threats to justice, peace and the environment to take a common stand on the urgent issues concerning the survival of humankind. The Christian response may well be to 'confess Christ as the life of the world and Christian resistance to the powers of death in racism, sexism, caste oppression, economic exploitation, militarism, violations of human rights, and the misuse of science and technology'. But is there really a particular Christian response to these questions?

Everyone realizes that these issues are not a purely Christian concern. People of other faiths and beliefs are just as concerned and active in this area. We are people of various religions. We differ. We need to come closer to each other in mutual respect and understanding. Then we will see that there is something that unites us. We share visions of justice and peace, human dignity and fellowship in the midst of our diversity. We are, if only as human beings, committed to such a vision because we know deep inside ourselves, in spite of our differences, that 'where there is no vision, people will perish' (Proverbs 29, 18). We live frightfully close to a situation where people have lost their vision, where hope is no more, where poverty, unending wars and conflicts have obscured life itself. The vision is almost dying. The concurrence of the richness of our religious traditions is therefore needed. We need a covenant of people of different religious traditions pledging a teaching, an attitude to the other that is one of esteem and a commitment to seek ways together of healing and mending the global village. Such covenants should be more than statements of religious hierarchies. People must be involved. Certain principles need to be the requisite of such endeavours.

We must make sure that we, as people of different religious traditions, do not seek to impose our own agendas on society. The agenda for interreligious cooperation must be the agenda of society. As representatives of various

religious traditions active in the struggle against apartheid in South Africa engaged themselves in discussions with the African National Congress (ANC) concerning the future South Africa, they were told not to expect a separate room for religion, but to take upon the new South Africa as a common house with no walls of separation. The voice of God is heard in the outcry of the people. People are not objects but subjects. Only people can tell about the ills of society.

Second World War in Europe once again pitted Germany and France against each other. Solutions had to be found which would enable Germany and France to find new ways of relating to each other, of discovering each other. There were of course many behind these visions of an alliance of friendship between France and Germany and the attempts to unite Europe in a new way. The plight of the war-torn peoples of France and Germany prompted both Konrad Adenauer and Robert Schumann to look for ways of healing towards a new sense of community. Their religious traditions provided inspiration for their attempts towards reconciliation.

In the seventies Christians in Germany brought a new vision into German politics, a blue print or outline of an Ostpolitik, a renewal of attitudes towards Eastern Europe. The aim was not the growth of the church but the need for reconciliation and mutual respect among people in East and West.

In the last months before the crumbling of the Berlin wall and the end to state socialism in Europe, Christians and others in the former DDR were actively involved in formulating new patterns for a new society, which would be neither communist nor capitalist. By using Christian resources for a human society they hoped to address any situation of conflict and injustice.

Our interreligious commitment needs to be one of humility where self-criticism is integral. We have had two world wars, the Shoah or Holocaust, the atomic bomb over Hiroshima, the rise and fall of state socialism and ethnic cleansing. Religious traditions often stood by in silence. Our religious traditions are ambiguous and have permitted themselves to be used for destruction and evil. We need in our religious traditions to be humble and constructive. Being constructive is much more difficult than protesting. One can easily become over-enthusiastic about protest, then, when changes do take place be helplessly caught up in one's own protest, unable to



recognize change, when change is at hand. It is comparatively easy to make a pattern out of protest, but it is much more difficult to be constructive when asked to suggest new ways.

Interreligious dialogue needs to be transparent and honest. There must be no hidden agenda, nor proselytizing by using the name of dialogue instead of mission 'dawwa'. Neither should one engage in dialogue for the sake of one's own good. It should be for the good of all.

It is too late to make interfaith appeals during ongoing conflicts. Once a conflict has begun it is difficult to express solidarity across boundaries. Any attempt to activate understanding for the other is likely to be seen as betrayal. We must therefore begin much earlier and see our commitment as a prophylactic way of changing minds and attitudes. We must begin in religious formation. What do we teach about the other? Who is the other in our religious instruction? Sunday school and its equivalent in other religious traditions, needs to prepare children for a life in a religiously plural world. Usually our religious formation has taken place in *isolation* from the other communities or against or in opposition to them, whether consciously or unconsciously. In order to safeguard that our religious traditions be not abused, we must look for ways of reconciliation, where there is a new experience of the other.

Our manuals on religious education need to have one over-riding principle: love for humankind. People of other religious traditions, people of no defined faith, atheists and agnostics are not objects but are subjects and those who claim a particular relationship with the divine or the Ultimate Reality, can never by anything but servants of the people.

Our spiritual formation should help us realize that we belong together and that our differences are not obstacles but opportunities for growth. The other holds a part of truth that I do not have and which may help me to grow as a human being, something which should prompt us to affirm both our unity and our diversity and our pledge not to permit anything to separate us from each other. We need today a commitment among people of faith that our religious traditions be not abused thus betraying their innermost holy principles. We need to make sure that our religious traditions are not used to breed contempt and death. We are aware of that our different religious traditions are complex and that we, human beings, as people of faith are sometimes naive, sometimes cruel, sometimes suffuse by an over-powering gentleness and love, sometimes world-affirming, sometime subtle, sometimes cruel, sometimes inward-looking, sometimes universalistic and missionary-minded, sometimes shallow, sometimes profound. It is therefore not easy to streamline one religious tradition, let alone different traditions. But we need to

find, in the midst of our diversity, a possibility for affirming the other, for not always thinking about ourselves and explaining the social world within our communities, but to think about the other, the outsider. There must no longer be walls against the world outside our religious community. Those outside must no longer be seen as objects.

Tolerance does therefore not suffice any more. We need esteem of the other. We must today be able to go beyond towards a theology of the other. This is the question for religions today. There is a discovery to make of the other as someone who carries the ultimate in his or her own person and religious tradition. Through the encounter with what other, I am exposed to dimensions of the truth that I do not know and do not possess. I realize that the other has a truth different from mine. This can be frightening. Sometimes in interreligious dialogue there is a tendency to disregard the actual differences between our religious traditions. There will always be in interreligious dialogues those who look for every possibility to affirm that we all are the same, all mean the same, all say the same, all say the same, that in spite of our differences we are like different branches of the same tree and that all roads lead to Rome. This may sound like a nice way of providing space for each and everyone, but it reflects rather a fear of religious diversity. By streamlining our religious differences we may arrive at a super-religion of universal love, global friendliness and cosmic consciousness, modelled on our visions of the 21st century, but it will be a religion similar to a blend of ice-cream and jelly. Easy to swallow, but of no substance.

Interreligious dialogue means meeting the other as other, of facing the unknown realizing that there is more to the Ultimate Reality than ever can be fathomed. The other, in his or her otherness, is a guarantee that the religious pilgrimage is not capitalized upon or expropriated. An important lesson in interreligious dialogue is, therefore, that the other provides a chance for me to grow in my own faith and vice versa. We need to look forward to the day when Christians will thank god that there are Muslims, when Muslims thank God for revealing Godself to the Jews, when Jews thank God for the Christian way to God.

Interreligious dialogue must engage in cooperation for the sake of society, but such cooperation cannot be limited to social activities along. When all prisoners are set free, all the naked are clothed, all the thirsty are given water, all the hungry fed, there will still be a question ringing within ourselves: who am I, what does it mean to be a human being, where are we going, who is the other? This is what it means to be human. This is also the ultimate reason for interreligious dialogue. This dimension in interreligious dialogue is not easy to articulate, but it is nevertheless the ultimate question about our interdependence with the diving and with each other.



## BOOK REVIEW

*Judgments on Minority Rights—Vol. I*, Supreme Court of India 1951-95. (1996) by Dr. John Vallamattam and Dr. Mani Jacob. Published by the Commission for Education and Culture, CBCI, New Delhi and All India Association of Christian Higher Education, New Delhi. pp. 1132 Price Rs. 1000.

This is a painstaking work on a very important subject: decisions of the Supreme Court of India and High Courts on educational rights of minorities.

Although the Constitution of India has guaranteed in unmistakable terms the right of minorities, religious and linguistic, to establish and administer educational institutions of their choice, there have been many attempts from time to time at different levels to curtail the ambit of this right. From 1954 onwards (when the first case came before the supreme Court) State Governments, one after another, began passing legislation or used their executive power to thwart the minorities to enjoy this right although it is a guaranteed fundamental right.

While including this right in Part III of the Constitution which deals with Fundamental Rights, the Constituent Assembly of India was fully conscious of what it was doing. Even a cursory glance over the debates in the Assembly would make it abundantly clear that it was intended to infuse confidence in the minorities who constituted a significant percentage of the population of India and it was the obligation of the majority community to ensure that the minorities enjoyed certain rights without which they would not trust the democratic system which the constitution sought to establish. It was the sole purpose of this right along with a few others to reassure the minorities that certain special interests of theirs which they cherished as fundamental to their life were safe under the constitution. They are in conformity with the right to religious freedom and an extension to specific aspects of that right. Freedom to maintain educational institutions of their choice is one of them.

When the minorities found that the State Governments in different parts of the country began denying or curtailing their fundamental educational rights, they approached the Courts, the High Courts and the Supreme Court, to seek verdicts in their favour. This book gives a complete list of such cases and the decisions, pronounced by the Supreme Court and High Courts. There is no other work which has covered all those decisions and presented them in as systematic a manner as has been done in this volume. That makes it eminently useful to any interested person, lawyer or layman, student or teacher, manager or administrator, indeed to any informed lay reader. I have no doubt that the entire educational and legal fraternity would welcome this book as a dependable reference work. Everyone who is interested in the subject of minority educational rights in India owes a debt of gratitude to the authors who must have spent several years of research to gather together the material included in this work.

The next work which is a logical follow up to the present volume is a thorough analysis of these decisions with a view to determining where the law stands now with regard to minority educational rights. As it often happens, decisions given by courts in different contexts and at different times will show not only differing views but even conflicting views. It will also show the change of attitudes of judges who try to give new interpretations for even the same law as they face complex questions and situations. Constitutional interpretation is not a static phenomenon, it is a dynamic process and its significance will be understood only when it is subjected to searching analysis.

M.V. PYLEE

*(Dr. M.V. Pylee is an expert on constitutional law and former Vice-chancellor of Cochin University)*





## News from the Synod, the Dioceses; the Councils and the Departments, and Committees:

### The Synod

The Moderator Most. Rev. Vasant P. Dandin and the officers of the Synod took part in worship services held September 27, 1996 at the CSI Centre and at St. George's Cathedral Madras, marking the inauguration of Golden Jubilee Year of the Church of South India: September 1996-September 1997.

—PROF. GEORGE KOSHY  
*Gen. Secretary*

### The Dioceses

Medak Diocese: A seminar for pastorate office bearers, lay secretaries and heads of institutions (Lay Leaders Seminar) was held on 14th and 15th of September 1996 at the Wesley Boy's Hostel Secunderabad under the presidentship of the Rt. Rev. B.P. Sugandhar, Bishop in Medak. Over three hundred lay leaders both men and women came together and discussed the theme: *The Role of the Responsible Lay Leader in the Church and Community*. Rev. Dr. D. Pothirajulu, Bishop in Special Ministry, Director, Lay Training Institute CSI Synod; Rev. Dass Babu and Rev. Dr. P. Surya Prakash, UTC, Bangalore were the resource persons. Leadership in the Bible; Being an Active Church Member; Being a Leader in the Church were the topics discussed both in small groups and in the plenary sessions. The conveners of the boards and committees dealing with the various ministries in the diocese presented their reports and the conversation on the work of God took place. One of the suggestions made at the meeting was to hold a joint seminar for the clergy and laity next time. At the end of the seminar all the participants took an oath upholding their commitment to have God being an active and responsible lay leader in the church.

—DR. VIJAYASEN,  
*Lay Secretary*

A workshop for the pastors of Medak Diocese was held on 16th and 17th of September 1996 at the Wesley Boy's Hostel Chapel Secunderabad under the presidentship of the Rt. Rev. B.P. Sugandhar, Bishop in Medak. Over one hundred presbyters (both men and a woman ordained) took part in the workshop on preaching and liturgy. Rev. G. Dyvasirvadham, Director, Pastoral Aid Department of the Synod, Rev. Dass Babu and Rev. Dr. P. Surya Prakash, Convener of the Synod Liturgy Committee, conducted the workshop.

—REV. J.P. VIJAY RAO,  
*Convener of the Ministerial Board*

### The Synod Liturgy Committee

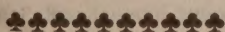
Regional liturgy workshops are being conducted for the purpose of writing the order of services for special occasions like home festivals, anniversaries, cradle ceremonies, betrothal/engagement ceremonies, housewarming, puberty, All Souls or other occasions. The Tamil Regional workshop was held on August 29th and 30th, 1996 at the Tamil Nadu Theological Seminary and order of services were prepared in Tamil. Similar regional workshops will be held for the other regions in the Church of South India-Karnataka and Andhra Pradesh in December 1996 and Kerala in January 1997.

—*The Convener*

### The Synod Theological Commission:

An extended meeting of the commission was held under the presidentship of Rt. Rev. Dr. Samuel Amirtham on October 3rd and 4th 1996 at the CSI Lay Training and Youth Centre Kovalam. The commission began to work on a Jubilee Book of Essays reflecting on the life and work of the CSI in this Golden Jubilee Year. The commission also intends to bring out a multi-lingual song book and a booklet on CSI catechism.

—*The Convener*





## **Kodaikanal International School**

### **Academic Vice Principal**

Kodaikanal International School is a Christian boarding school of high international reputation located in the mountains of South India. Half of the 540 students are Indian, half from approximately 30 other nationalities. The International Baccalaureate is included in the School curriculum which runs from grades Pre-School through 12. All contract staff are hired on a salary scale determined by living standards in the Indian context.

The School's Council of Management invites applications for the post of Academic Vice Principal.

**Qualifications :** M.A., M.Ed. (Academic Administration) or equivalent

**Experience :** Minimum five years teaching, and five years administrative experience in education, preferably in an international context.

**Duties :** Responsible to Principal for administration of academic program at all levels as follows: a. work closely with Coordinators to develop the academic program; b. facilitate instructional systems at all levels; c. coordinate all schedules, exams, tests and teaching programs; d. facilitate staff development, evaluation and discipline in cooperation with the Principal; e. assist the Principal and the Dean in matters of student discipline, programs and forward planning; f. develop the academic budget in consultation with the Coordinators; g. assume various duties of Principal in his absence as assigned.

Applicants for this post should have: 1. A history of professional dedication of the highest standard; 2. A strong record of academic and administrative leadership; 3. International experience at schools of high academic standing; 4. A Masters degree in Education with advanced professional preparation in educational administration, curriculum development, counselling and/or other fields of education.

Applicants for the post are to be Christians committed to the values and principles of the school.

Please send enquiries and applications to: **THE SECRETARY, SEARCH COMMITTEE, KODAIKANAL INTERNATIONAL SCHOOL, P.O. BOX 25, KODAIKANAL, TAMIL NADU 624 101, INDIA. FAX : (91) 4542-41109/10**

Deadline: 1 December 1996, All applications should include the names of at least four professional referees.

## **KODAIKANAL INTERNATIONAL SCHOOL**

**P.O. Box 25**

**Kodaikanal 624 101, Tamil Nadu**

Kodaikanal International School is a Christian multi-cultural residential school qualified persons to fill the following positions:

1. **PHYSICS** (International Baccalaureate Curriculum for High School Students) M.Sc. Physics; B.Ed. with experience in TCSE or CBSE or IB English Medium School.

2. **MATHEMATICS** (International Baccalaureate Curriculum for High School Students) M.Sc. Mathematics; B.Ed., With experience in CBSE or IB English Medium School.

3. **MUSIC-PIANO** (for Grades 4 through 12 students) B.A. Music or B.Ed. plus Grade 8 RSM or TCL.

4. **Deputy Food Services Manager**

With experience and qualifications in catering in a residential school.

Attractive salary and perquisites offered, including a few listed below:

\*Free educational benefits to dependent children, \* Housing allowance, \* Terminal Benefit equivalent to Gratuity/PF/Leave Salary, \* Settling-In Grant for Hill Station stay, \* Annual Educational Development Grant

*Interested candidates may write to:*

**PRINCIPAL**

**Kodaikanal International School**

**P.O. Box 25, Kodaikanal-624 101, Tamil Nadu**



## C.L.S RECENT PUBLICATIONS

1.	Toward a Humanist Theology of Religious Harmony—Israel Selvanayagam	..	Rs. 40.00
2.	Many Voices in Christian Mission—Ed. Dayanandan Francis and Israel Selvanayagam	..	Rs. 120:00
3.	S. Radhakrishnan : A World Philosopher—Ed. CH. Sreenivasa Rao	..	Rs. 65.00
4.	The Life of John Murdoch—Henry Morris	..	Rs. 60.00
5.	Pura Naanuuru—P. Jotimuttu	..	Rs. 75.00
6.	Ideals and Reality—M. Abel	..	Rs. 85.00
7.	A Dialogue on Dialogue—Israel Selvanayagam	..	Rs. 80.00
8.	Christian Contribution To Indian Philosophy—Edit. Anand Amaladoss S.J.	..	Rs. 60.00
9.	Biblical Plays—O.M. Rao	..	Rs. 30.00
10.	A. Place in Creation—David G. Hallman	..	Rs. 90.00
11.	Sadhu Kochukunju—Mathew Daniel	..	Rs. 30.00

## FORTHCOMING

1. The Dominant Influences for the Call to the Ministry in the First Five Centuries of the Church—G.B. Devasahayam
2. Quiz Book for Children in Bible Knowledge—C. H. Gabriel
3. Devotional Talks on the Holy Spirit—Sundar Clarke
4. The Gospels with an Indian Face—R. J. Raja, S.J.
5. Asramas Past and Present—P. Chenchiah, V. Chakkarai, A.N. Sudarisanam
6. The Glorious Company of the Apostles and other Sermons—Canon Sell
7. Knowingly or Unknowingly—Justice S. Nainar Sundaram

*For your requirements please write to :*

**THE CHRISTIAN LITERATURE SOCIETY**

Post Box No. 501, Park Town, Madras-600 003.

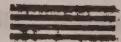
*or to its Branches at*

**Bangalore, Coimbatore, Cochin, Hyderabad, Kodaikanal, Madurai, Trivandram and Mysore**



*Grindlays. Such a pleasure!*

**Grindlays Bank**  
Member ANZ Group.



Contract GB.11.89